

A THEOLOGICAL CRITIQUE OF THE JEHOVAH'S WITNESSES:

An Examination and Refutation Using Their Own Authorized Sources

耶和華見證人之神學批判：

以其自身授權資料進行檢驗與駁斥

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PART I: INTRODUCTION AND HISTORY

第一部分：導論與歷史

1.1 What Are the Jehovah's Witnesses? / 何謂耶和華見證人？

The Jehovah's Witnesses (JW) are a millenarian restorationist Christian denomination, organized under the Watch Tower Bible and Tract Society of Pennsylvania. They claim to be the sole channel of God ("Jehovah") on earth and the only true religion. They publish their own Bible translation—the *New World Translation of the Holy Scriptures* (NWT)—which has been widely criticized by scholars for inserting theological bias into the translated text.

耶和華見證人(JW)是一個千禧年復原主義的基督教教派，隸屬於美國賓州守望台聖經書社(Watch Tower Bible and Tract Society)。他們自稱是地上唯一的上帝(「耶和華」)管道及唯一真正的宗教。他們出版了自己的聖經譯本——《新世界譯本》(NWT)，該譯本因將神學偏見植入翻譯而受到學者廣泛批評。

1.2 Historical Origins / 歷史起源

The movement traces its origins to **Charles Taze Russell** (1852–1916), a former Presbyterian from Pittsburgh, Pennsylvania, who lost faith in orthodox Christianity as a teenager. In the 1870s, after encountering Millerite/Second Adventist preachers—particularly Nelson H. Barbour—Russell became consumed with end-times chronology. In 1879, he founded *Zion's Watch Tower and Herald of Christ's Presence*.

該運動之起源可追溯至查爾斯·塔茲·羅素(Charles Taze Russell, 1852–1916)，他是來自賓州匹茲堡的長老會信徒，少年時失去了對正統基督教的信仰。1870年代，他接觸了米勒派/再臨派傳道人——特別是尼爾森·巴伯(Nelson H. Barbour)——之後，羅素沉迷於末世年代學。1879年，他創辦了《錫安守望台與基督臨在先驅報》。

Russell's key chronological claims included: Christ's invisible presence began in **1874**; the rapture would occur in **1878**; and the end of the Gentile times would come in **1914**, bringing about Armageddon and Christ's earthly kingdom. When none of these events materialized as predicted, the dates were reinterpreted.

羅素的核心年代學主張包括：基督的無形臨在始於**1874**年；被提將發生在**1878**年；外邦人時期將在**1914**年結束，帶來哈米吉多頓和基督的地上王國。當這些事件均未如預言般實現時，日期便被重新詮釋。

After Russell's death in 1916, **Joseph Franklin Rutherford** (1869–1942) took control. In 1931, Rutherford renamed the group "Jehovah's Witnesses." He introduced authoritarian organizational structures and maintained end-times urgency, prominently declaring in his 1920 booklet *Millions Now Living Will Never Die* that Abraham, Isaac, and Jacob would be resurrected in **1925**. This also failed.

羅素於1916年去世後，約瑟夫·富蘭克林·盧瑟福(Joseph Franklin Rutherford, 1869–1942)接掌控制權。1931年，盧瑟福將該組織更名為「耶和華見證人」。他建立了威權式的組織結構，並維持末世緊迫感，在1920年出版的小冊子《現今活著的千百萬人永不會死》中宣稱亞伯拉罕、以撒和雅各將在**1925**年復活。此預言亦告失敗。

Under Nathan Homer Knorr (president 1942–1977), the organization raised expectations for **1975** as the end of 6,000 years of human existence and the likely start of Christ's millennial reign. The *Watchtower* of August 15, 1968, and the 1966 publication *Life Everlasting—In Freedom of the Sons of God* strongly implied Armageddon would come in 1975. Again, nothing happened.

在內森·諾爾(Nathan Homer Knorr, 1942–1977年任會長)期間，該組織將期望提高至**1975**年，認為這是人類存在六千年的結束及基督千年統治的可能起點。1968年8月15日的《守望台》及1966年出版的《永生——上帝之子的自由》強烈暗示哈米吉多頓將在1975年到來。同樣，什麼都沒有發生。

1.3 The New World Translation Committee / 新世界譯本翻譯委員會

The NWT was first published in 1950 (New Testament) and completed in 1961 (full Bible). The translation committee's identities were kept secret, though they are now known to have included: Frederick W. Franz, Nathan H. Knorr, Albert D. Schroeder, George D. Gangas, and Milton G. Henschel.

《新世界譯本》於1950年首次出版(新約)，1961年完成全本聖經。翻譯委員會成員身份一直保密，但現已知包括：弗雷德里克·弗朗茨(Frederick W. Franz)、內森·諾爾、阿爾伯特·施羅德、喬治·甘加斯及米爾頓·亨舍爾。

Of these, only Frederick Franz had any documented study of biblical languages, and even this was extremely limited. In a 1954 Scottish court case (*Walsh v. Lord Advocate*), Franz was asked to translate Genesis 2:4 from Hebrew into English and **failed to do so**. None of the committee members held degrees in biblical languages, Greek, or Hebrew. This stands in stark contrast to mainstream Bible translation committees, which typically consist of dozens of scholars with PhDs in Semitic languages, Koine Greek, and textual criticism.

其中，僅弗雷德里克·弗朗茨有記錄顯示他學習過聖經語言，但程度極為有限。在1954年蘇格蘭法庭案件(*Walsh v. Lord Advocate*)中，弗朗茨被要求將創世記2:4從希伯來文翻譯為英文，卻未能做到。委員會成員中無人持有聖經語言、希臘文或希伯來文的學位。這與主流聖經翻譯委員會形成鮮明對比，後者通常由數十位擁有閃族語言、通用希臘文及文本批評博士學位的學者組成。

PART II: BELIEFS AND CATECHISM OF JEHOVAH'S WITNESSES

第二部分：耶和華見證人的信仰與教義問答

According to their official website (jw.org) and their publications, the core beliefs include:

根據其官方網站(jw.org)及出版物，核心信仰包括：

1. God (上帝): They worship one God whose personal name is "Jehovah" (יהוה). They reject the Trinity as a pagan doctrine. They teach that the Holy Spirit is not a person but an impersonal "active force."

1. 上帝：他們敬拜一位名為「耶和華」(יהוה)的上帝。他們否認三位一體，視之為異教教義。他們教導聖靈不是位格，僅是非人格的「動力」。

2. Jesus Christ (耶穌基督): Jesus is *not* God. He is Michael the Archangel, the first creation of God, "a god" (a mighty spirit creature), but not the Almighty God. He was not raised bodily but as a spirit creature.

2. 耶穌基督：耶穌不是上帝。祂是天使長米迦勒，是上帝的首個創造物，是「一位神」（一個強大的靈體），但不是全能的上帝。祂並非肉身復活，而是以靈體復活。

3. The Bible (聖經): They accept the Bible as God's inspired Word but use exclusively their NWT. They claim other translations are corrupted by Trinitarian bias.

3. 聖經：他們接受聖經為上帝所啟示的話語，但專用其《新世界譯本》。他們聲稱其他譯本被三位一體偏見所腐蝕。

4. The Soul and Death (靈魂與死亡): They deny the immortality of the soul. The dead are unconscious ("soul sleep"). There is no hell (eternal torment); the wicked are annihilated.

4. 靈魂與死亡：他們否認靈魂不朽。死者是無意識的（「靈魂沉睡」）。沒有地獄（永恆折磨）；惡人被消滅。

5. Salvation (救恩): Salvation is by faith plus works (field service, meeting attendance, obedience to the organization). Only 144,000 will go to heaven; the rest of the faithful will live on a paradise earth.

5. 救恩：救恩靠信心加行為（傳道服務、聚會出席、順從組織）。只有144,000人上天堂；其餘忠信者將在地上樂園生活。

6. Blood (血): They refuse blood transfusions based on Acts 15:28-29.

6. 血：他們基於使徒行傳15:28-29拒絕輸血。

7. The Organization (組織): The Governing Body in Warwick, New York, is God's sole "faithful and discreet slave" (Matthew 24:45), the exclusive channel through which God communicates with humanity.

7. 組織：位於紐約沃里克的治理機構是上帝唯一的「忠信睿智的奴隸」（馬太福音24:45），是上帝與人類溝通的唯一管道。

PART III: REFUTATION USING THEIR OWN AUTHORIZED SOURCES

第三部分：以其自身授權資料進行駁斥

3.1 THE CRITICAL ISSUE: JOHN 1:1 — "a god" vs. "God"

3.1 核心議題：約翰福音1:1——「一位神」vs.「上帝」

A. The Text / 經文

Koine Greek (通用希臘文):

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

Transliteration (音譯):

En archē ēn ho logos, kai ho logos ēn pros ton theon, kai theos ēn ho logos.

Literal word-by-word (逐字直譯):

In beginning was the Word, and the Word was toward/with the God, and God was the Word.

NWT Rendering (新世界譯本翻譯):

"In the beginning was the Word, and the Word was with God, and the Word was a god."

Standard Translation (標準翻譯):

"In the beginning was the Word, and the Word was with God, and the Word was God."

B. The Watchtower's Own Kingdom Interlinear Translation Contradicts Their NWT

B. 守望台自己的《王國逐行對照譯本》與其新世界譯本自相矛盾

The Watchtower Society published *The Kingdom Interlinear Translation of the Greek Scriptures* (1969, revised 1985). This is their own interlinear, showing the Greek text with a word-for-word English rendering beneath it.

守望台書社出版了《希臘文聖經王國逐行對照譯本》(1969年出版, 1985年修訂)。這是他們自己的逐行對照本, 將希臘文經文與逐字英譯對照呈現。

What their own interlinear says under John 1:1c:

Greek: καὶ θεὸς ἦν ὁ λόγος Interlinear literal: "and god was the Word"

他們自己的逐行對照在約翰福音1:1c下方寫的是：

希臘文：καὶ θεὸς ἦν ὁ λόγος 逐行直譯："and god was the Word"（「而神是道」）

Notice: their own interlinear renders θεὸς (theos) simply as "god" — NOT "a god." The indefinite article "a" is **added** in the right-hand column NWT translation, without any grammatical justification from the Greek. Their own publication exposes the insertion.

注意：他們自己的逐行對照將θεὸς (theos) 簡單地譯為「god」——不是「a god」。不定冠詞「a」是在右欄的NWT翻譯中被添加的，在希臘文中沒有任何文法依據。他們自己的出版物暴露了這一插入行為。

C. Greek Grammar Destroys the "a god" Rendering

C. 希臘文文法摧毀「一位神」的翻譯

The Watchtower argues: because θεὸς (theos) in John 1:1c lacks the definite article (ὁ, ho), it should be rendered as indefinite — "a god."

守望台論證：因為約翰福音1:1c中的θεὸς (theos) 缺乏定冠詞 (ὁ, ho)，所以應被翻譯為不定的——「一位神」。

This argument is demolished by Colwell's Rule and standard Greek grammar:

此論證被科爾韋爾規則及標準希臘文法所摧毀：

Colwell's Rule (1933): E. C. Colwell demonstrated that "a definite predicate nominative has the article when it follows the verb; it does not have the article when it precedes the verb." In John 1:1c, θεὸς is a **predicate nominative that precedes the verb** (ἦν, "was"). The absence of the article is a function of Greek word order, NOT a marker of indefiniteness.

科爾韋爾規則（1933年）：E. C. 科爾韋爾論證了「確定的謂語主格在動詞之後時帶冠詞；在動詞之前時不帶冠詞。」在約翰福音1:1c中，θεὸς是一個位於動詞前的謂語主格（ἦν，「是」）。冠詞的缺失是希臘文語序的功能，不是不定性的標誌。

Colwell himself stated: "predicate nouns preceding the verb cannot be regarded as indefinite or qualitative simply because they lack the article; it could be regarded as indefinite or qualitative only if this is demanded by the context and **in the case of John 1:1c this is not so.**" (*Journal of Biblical Literature*, 52, 1933, p. 20)

科爾韋爾本人聲明：「動詞前的謂語名詞不能僅因缺乏冠詞就被視為不定的或質性的；只有當上下文要求時才可如此視之，而在約翰福音1:1c的情況中並非如此。」（《聖經文學期刊》，52期，1933年，第20頁）

Philip B. Harner's Study (1973): Harner analyzed anarthrous predicate nominatives in John's Gospel and concluded that John 1:1c is **qualitative** — meaning "the Word had the same nature as God" — which is far from "a god" and affirms full deity. (*Journal of Biblical Literature*, 92:1, March 1973, p. 87)

菲利普·B·哈納的研究(1973年): 哈納分析了約翰福音中無冠詞的謂語主格, 結論是約翰福音 1:1c是質性的——意思是「道與上帝具有相同的本質」——這遠非「一位神」, 而是肯定了完全的神性。(《聖經文學期刊》, 92:1, 1973年3月, 第87頁)

D. Why the Article is Absent: A Grammatical Necessity

D. 為何缺乏冠詞: 文法上的必要

If John had written ὁ θεὸς ἦν ὁ λόγος (ho theos ēn ho logos), it would mean "God was the Word" — making the two terms interchangeable and implying that the entirety of God is exhausted in the Word (Sabellianism/modalism). By removing the article from the predicate nominative, John distinguishes the **persons** while affirming the shared **nature/essence**.

若約翰寫的是 ὁ θεὸς ἦν ὁ λόγος (ho theos ēn ho logos), 則意思會是「上帝是道」——使兩個詞語可互換, 暗示上帝的全部都窮盡於道中(撒伯流主義/形態論)。藉由移除謂語主格的冠詞, 約翰區分了位格, 同時肯定了共有的本質。

As B.F. Westcott wrote: "The predicate (God) stands emphatically first... It is necessarily without the article (θεὸς not ὁ θεός) inasmuch as it describes the **nature** of the Word and does not identify His **Person**... No idea of inferiority of nature is suggested." (*The Gospel According to St. John*, p. 3)

正如韋斯科特(B.F. Westcott)所寫:「謂語(上帝)強調性地置於首位.....它必然不帶冠詞(θεὸς而非ὁ θεός), 因為它描述的是道的本質, 而非辨識其位格.....沒有暗示任何本質上的低劣。」(《聖約翰福音》, 第3頁)

Critical fact: Westcott is the very scholar whose Greek text (Westcott-Hort) the Watchtower Society uses as the basis for the Kingdom Interlinear Translation! They use his text but reject his interpretation.

關鍵事實: 韋斯科特正是守望台書社用作《王國逐行對照譯本》基礎的希臘文經文(韋斯科特-霍特本)的編輯學者! 他們使用他的文本, 卻否認他的詮釋。

E. Scholarly Consensus Against "a god" — Including Scholars the Watchtower Quotes

E. 學者共識反對「一位神」——包括守望台所引用的學者

The following scholars have explicitly rejected the NWT rendering of John 1:1. Many of them are scholars whom the Watchtower has quoted in their own publications:

以下學者明確否定了NWT對約翰福音1:1的翻譯。其中許多是守望台在其出版物中引用過的學者：

Julius R. Mantey (co-author of *A Manual Grammar of the Greek New Testament*, cited by the Watchtower for decades): "Since Colwell's and Harner's article in JBL... it is neither scholarly nor reasonable to translate John 1:1 'The Word was a god.'" Mantey wrote directly to the Watchtower Society: "I herewith request you not to quote the Manual Grammar of the Greek New Testament again, which you have been doing for 24 years" — because they had been **misquoting him out of context**.

朱利斯·R·曼提(《新約希臘文文法手冊》合著者，守望台引用了數十年)：「自科爾韋爾和哈納在《聖經文學期刊》的文章以來……將約翰福音1:1翻譯為『道是一位神』既不學術也不合理。」曼提直接致函守望台書社：「我在此要求你們不要再引用《新約希臘文文法手冊》了，你們已經這樣做了24年」——因為他們一直在斷章取義地誤引他的著作。

Bruce Metzger (world's leading textual critic): "If the Jehovah's Witnesses take this translation seriously, they are polytheists... such a rendering is a frightful mistranslation." (*Theology Today*, April 1953, p. 75)

布魯斯·梅茨格(世界頂尖文本批評學者)：「如果耶和華見證人認真看待這個翻譯，他們就是多神論者……這種翻譯是可怕的誤譯。」(《今日神學》，1953年4月，第75頁)

A. T. Robertson (premier Greek grammarian of the 20th century): "So in John 1:1 θεὸς ἦν ὁ λόγος the meaning has to be 'the Logos was God,' not 'God was the Logos.'"

A. T. 羅伯遜(20世紀首屈一指的希臘文文法學者)：「因此在約翰福音1:1中，θεὸς ἦν ὁ λόγος的意思必須是『道是上帝』，而非『上帝是道』。」

Donald Guthrie: "The absence of the article with Theos has misled some into thinking that the correct understanding of the statement would be that 'the word was a God' (or divine), but this is **grammatically indefensible** since Theos is a predicate." (*New Testament Theology*, IVP, 1981, p. 327)

唐納德·格思里：「θεός缺乏冠詞導致某些人誤認為正確理解應是『道是一位神』(或神聖的)，但這在文法上是站不住腳的，因為θεός是謂語。」(《新約神學》，IVP，1981年，第327頁)

Randolph O. Yeager: "Only sophomores in Greek grammar are going to translate '...and the Word was a God.'" (*The Renaissance New Testament*, Vol. 4, 1980, p. 4)

倫道夫·O·耶格爾：「只有希臘文文法的菜鳥才會翻譯為『……而道是一位神。』」(《文藝復興新約》，第4卷，1980年，第4頁)

F. The Watchtower's Own Inconsistency in Applying Their Rule

F. 守望台在應用其規則時的自相矛盾

If the Watchtower's rule were valid—that anarthrous θεός must be translated "a god"—then they must apply it consistently. But they do NOT:

若守望台的規則有效——即無冠詞的θεός必須翻譯為「一位神」——那麼他們必須一致地應用它。但他們並沒有：

Verse (經節)	Greek (希臘文)	NWT Translation (NWT翻譯)	Consistent? (一致嗎?)
John 1:1b	πρὸς τὸν θεόν (with article)	"with God "	✓
John 1:1c	θεὸς ἦν ὁ λόγος (no article)	" a god "	Their rule applied
John 1:6	ἀπεσταλμένος παρὰ θεοῦ (no article)	"sent forth from God "	✗ (Should be "a god" by their rule)
John 1:12	τέκνα θεοῦ (no article)	"children of God "	✗
John 1:13	ἐκ θεοῦ (no article)	"from God "	✗
John 1:18a	θεὸν οὐδεὶς ἑώρακεν (no article)	"No man has seen God "	✗

In these verses from the same chapter, θεός/θεοῦ/θεόν appears without the article, yet the NWT translates it as "God" (definite) rather than "a god." **The "a god" rendering is applied selectively — only when it refers to Jesus — exposing a theological agenda rather than a grammatical principle.**

在同一章的這些經節中，θεός/θεοῦ/θεόν出現時沒有冠詞，但NWT將其翻譯為「上帝」(確定的)而非「一位神」。「一位神」的翻譯被選擇性地應用——僅在指向耶穌時——暴露了神學議程而非文法原則。

3.2 COLOSSIANS 1:15-17 — The Insertion of "[other]"

3.2 歌羅西書1:15-17——「[其他]」的插入

A. The Text / 經文

Koine Greek (通用希臘文):

ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς... τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἐκτίσται· καὶ αὐτός ἐστιν πρὸ πάντων καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν.

Transliteration (音譯):

hoti en autō ektisthē ta panta ta en tois ouranois kai ta epi tēs gēs... ta panta di' autou kai eis auton ektistai; kai autos estin pro pantōn kai ta panta en autō synestēken.

Literal Translation (直譯):

"Because in him were created **all things** in the heavens and upon the earth... **all things** through him and unto him have been created; and he is before **all things** and **all things** in him hold together."

NWT Rendering (NWT翻譯):

"because by means of him **all [other] things** were created... **All [other] things** have been created through him and for him. Also, he is before **all [other] things**, and by means of him **all [other] things** were made to exist."

B. The Problem / 問題

The Greek word is τὰ πάντα (*ta panta*) — "all things" or "the totality." There is absolutely NO word for "other" (ἄλλος, *allos*, or ἕτερος, *heteros*) in the Greek text. The NWT **inserts** the word "[other]" FOUR TIMES to make it appear that Jesus is part of creation rather than the Creator.

希臘原文是τὰ πάντα (*ta panta*)——「萬物」或「一切」。希臘文中完全沒有「其他」(ἄλλος, *allos*, 或 ἕτερος, *heteros*) 這個詞。NWT插入了「[其他]」一詞四次，使之看起來耶穌是受造之物的一部分，而非創造者。

The earlier editions of the NWT (1950, 1961) placed "other" in brackets [other] to indicate it was added. However, the 1984 revision and the 2013 revision **removed the brackets**, making the insertion invisible to readers—a deliberate obscuring of the textual manipulation.

早期版本的NWT(1950年、1961年)將「other」放在括號中[other]以表明它是添加的。然而，1984年修訂版和2013年修訂版移除了括號，使插入對讀者不可見——這是對文本篡改的蓄意隱蔽。

C. Internal Contradiction / 內部矛盾

The *Kingdom Interlinear Translation* (their own publication) shows the literal Greek under the text: "all things," "all things," "all things"—with NO "other." Their own interlinear contradicts their own Bible translation.

《王國逐行對照譯本》(他們自己的出版物)在經文下方顯示希臘文直譯:「all things」、「all things」、「all things」——沒有「other」。他們自己的逐行對照版與他們自己的聖經翻譯相矛盾。

3.3 JOHN 20:28 — Thomas's Declaration

3.3 約翰福音20:28——多馬的宣告

Koine Greek (通用希臘文):

ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ· ὁ κύριός μου καὶ ὁ θεός μου.

Transliteration (音譯):

Apekrithē Thōmas kai eipen autō: Ho kyrios mou kai ho theos mou.

Literal Translation (直譯):

"Thomas answered and said **to him** (αὐτῷ): 'The Lord of me and the God of me!'"

NWT Translation (NWT翻譯):

"In answer Thomas said to him: 'My Lord and my God!'"

Analysis / 分析

The NWT itself admits Thomas said this **"to him"** (αὐτῷ, *autō* — dative, "to him," referring to Jesus). Thomas was not exclaiming to the air or to the Father. He addressed Jesus directly as **ὁ θεός μου** — "the God of me" — with the **definite article ὁ**. By the Watchtower's own rule about the article, this should make θεός here fully definite — **"the God"** — applied directly to Jesus.

NWT本身承認多馬**「對他」(αὐτῷ, *autō*——與格,「對他」,指向耶穌)說了這句話。多馬並非對空氣或對天父驚嘆。他直接稱呼耶穌為ὁ θεός μου**——「我的上帝」——帶有定冠詞ὁ。按照守望台自己關於冠詞的規則,這裡的θεός應是完全確定的——「那位上帝」——直接應用於耶穌。

Jesus does not correct Thomas, does not rebuke him for blasphemy, but instead says:

"Because you have seen me, you have believed. Happy are those who have not seen and yet

believe" (John 20:29, NWT). **Jesus accepts the title "my God" and commends the faith behind it.**

耶穌沒有糾正多馬，沒有因褻瀆而責備他，反而說：「因為你看見了我才相信嗎？那些沒有看見就相信的人有福了。」(約翰福音20:29, NWT)。耶穌接受了「我的上帝」這個稱謂，並肯定了背後的信心。

Compare this with Revelation 22:8-9, where the angel **refuses** worship from John, saying "worship God." Jesus never refuses the title or worship.

對比啟示錄22:8-9，天使拒絕了約翰的敬拜，說「要敬拜上帝。」耶穌從未拒絕此稱謂或敬拜。

3.4 HEBREWS 1:6 — The Watchtower Changed Its Own Translation

3.4 希伯來書1:6——守望台改動了自己的翻譯

Koine Greek (通用希臘文):

καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.

Transliteration (音譯):

kai proskynēsatosan autō pantes angeloi theou.

Literal Translation (直譯):

"And let worship/do obeisance to him all angels of God."

The key word is **προσκυνέω** (*proskyneō*). The NWT translates this word as "worship" when directed toward Jehovah, but as "do obeisance" when directed toward Jesus.

關鍵詞是**προσκυνέω** (*proskyneō*)。NWT在此詞指向耶和華時翻譯為「worship」(敬拜)，但指向耶穌時翻譯為「do obeisance」(致敬)。

Critical fact: In the 1950, 1961, and 1970 editions of the NWT, Hebrews 1:6 read: "And let all God's angels **worship** him." This was changed in the 1971 edition to "do **obeisance** to him." The Greek word did not change. The theology changed.

關鍵事實：在NWT的1950年、1961年和1970年版本中，希伯來書1:6的翻譯是：「讓上帝所有的天使敬拜他。」這在1971年版中被改為「向他致敬」。希臘原文並未改變。改變的是神學。

This proves the NWT is not a translation driven by the original languages but a **theological tool adjusted to match doctrinal shifts.**

這證明NWT不是一個由原文語言驅動的翻譯，而是一個根據教義轉變而調整的神學工具。

3.5 ISALAH 43:10 — The Watchtower's Own Name Destroys Their Christology

3.5 以賽亞書43:10——守望台自己的名字摧毀了他們的基督論

Hebrew Text (希伯來文原文):

אַתֶּם עֲדֵי נְאֻם־יְהוָה וְעַבְדִּי אֲשֶׁר בָּחַרְתִּי לְמַעַן תִּדְעוּ וְתֵאֱמִינוּ לִי וְתִבְיִנוּ כִּי־אֲנִי הוּא לִפְנֵי לֹא־נוֹצַר
אֶל וְאַחֲרַי לֹא יִהְיֶה:

Transliteration (音譯):

*'Attem 'edai n'um-YHWH ve'avdi 'asher bacharti lema'an ted'u veta'aminu li vetavinu
ki-'ani hu' lefanai lo'-notzar 'El ve'acharai lo' yihyeh.*

Translation (翻譯):

"You are my witnesses, declares YHWH (Jehovah), and my servant whom I have chosen, so that you may know and believe me and understand that **I am He.**
Before me no God was formed, and after me there will be none."

NWT Translation (NWT翻譯):

"'You are my witnesses,' declares Jehovah, 'Yes, my servant whom I have chosen, so that you may know and believe me and understand that I am the same One.
Before me no God was formed, and after me there has been none.'"

The Fatal Contradiction / 致命矛盾

The Jehovah's Witnesses take their very **name** from this passage. Yet this passage declares:
"Before me no God was formed (לֹא־נוֹצַר אֶל, lo'-notzar 'El), and after me there will be none."

耶和華見證人從這段經文取了他們的名字。然而這段經文宣告：「在我以前沒有神被造(לֹא־נוֹצַר אֶל, lo'-notzar 'El)，在我以後也不會有。」

If Jehovah declares that no God was formed before or after Him, then Jesus **cannot be "a god"** — a created divine being — as the NWT claims in John 1:1. If Jesus is "a god" (a formed/created deity), then Isaiah 43:10 is **false**. The Watchtower is trapped:

若耶和華宣告在祂前後沒有神被造，那麼耶穌不可能是「一位神」——一個被造的神聖存在——如 NWT 在約翰福音 1:1 所宣稱的。若耶穌是「一位神」（一位被造的神），那以賽亞書 43:10 就是假的。守望台陷入困境：

- **Option A:** Jesus is "a god" (John 1:1, NWT) → Then there IS another god besides Jehovah → Isaiah 43:10 is false → The Bible contradicts itself.
- **Option B:** Isaiah 43:10 is true → No other god exists → Jesus cannot be "a god" → The NWT rendering of John 1:1 is false.
- **Option C (Orthodox Christianity):** Jesus is not "a god" but IS θεός in nature — the same God, second Person of the Trinity → No contradiction.
- **選項A:** 耶穌是「一位神」（約翰福音 1:1, NWT）→ 那就有另一位神在耶和華之外 → 以賽亞書 43:10 是假的 → 聖經自相矛盾。
- **選項B:** 以賽亞書 43:10 是真的 → 沒有其他神存在 → 耶穌不可能是「一位神」→ NWT 對約翰福音 1:1 的翻譯是假的。
- **選項C（正統基督教）:** 耶穌不是「一位神」，而是在本質上就是 θεός——同一位上帝，三位一體的第二位格 → 沒有矛盾。

3.6 ISAIAH 44:6 — Further Confirmation

3.6 以賽亞書 44:6——進一步確認

Hebrew Text (希伯來文原文):

כֹּה־אָמַר יְהוָה מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ יְהוָה צְבָאוֹת אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרֹן וּמִבְלַעַדִּי אֵין אֱלֹהִים:

Transliteration (音譯):

Koh-'amar YHWH Melekh-Yisra'el veGo'alo YHWH Tzeva'ot: 'Ani ri'shon va'ani 'acharon, umibbal'adai 'ein 'Elohim.

Translation (翻譯):

"Thus says YHWH, the King of Israel, and his Redeemer, YHWH of hosts: **I am the first and I am the last; besides me there is no God.**"

NWT (新世界譯本):

"This is what Jehovah says, the King of Israel and his Repurchaser, Jehovah of armies: **'I am the first and I am the last. There is no God but me.'**"

Now compare with **Revelation 1:17-18** (NWT):

現在對比啟示錄**1:17-18**(NWT)：

"I am the First and the Last, and the living one, and I became dead, but look! I am living forever and ever."

The one who is "the First and the Last" and who "became dead" is **Jesus Christ**. Yet in Isaiah 44:6, "the First and the Last" is **YHWH** who says "there is no God but me." Either Jesus is YHWH, or there is a contradiction within the Watchtower's own Bible.

那位是「首先的、末後的」且曾經「死了」的是耶穌基督。然而在以賽亞書44:6中，「首先的、末後的」是耶和華，祂說「除我以外沒有上帝」。要麼耶穌就是耶和華，要麼守望台自己的聖經內部存在矛盾。

3.7 PHILIPPIANS 2:5-6 — Twisting "Equality with God"

3.7 腓立比書2:5-6——扭曲「與上帝平等」

Koine Greek (通用希臘文):

ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι ἴσα θεῷ

Transliteration (音譯):

hos en morphē theou hyparchōn ouch harpagmon hēgēsato to einai isa theō

Literal Translation (直譯):

"who in the form of God existing, did not consider equality with God something to be grasped/seized [i.e., clung to]"

NWT Rendering (NWT翻譯):

"who, although he existed in God's form, gave no consideration to a seizure, namely, that he should be equal to God."

The NWT makes it sound as though Jesus never had equality with God and did not try to *seize* it. But the Greek word **ἄρπαγμόν** (*harpagmon*) in this context, combined with **ὑπάρχων** (*hyparchōn*, "existing/being inherently"), means he already possessed equality with God but did

not regard it as something to **exploit** or **cling to** for His own advantage. The standard scholarly reading is: "He did not consider his existing equality with God as something to be used for self-advantage, but emptied himself."

NWT使其聽起來好像耶穌從未擁有與上帝的平等，也沒有試圖奪取它。但希臘詞ἁρπαγμόν (*harpagmon*) 在此上下文中，結合ὑπάρχων (*hyparchōn*, 「固有地存在」)，意思是他已經擁有與上帝的平等，但不把它視為要為自己利益而利用或緊握的東西。標準學術解讀是：「他不以自己既有的與上帝平等為可利用之事，反倒虛己。」

3.8 DEUTERONOMY 18:20-22 — The Watchtower Fails Its Own Prophet Test

3.8 申命記18:20-22——守望台未能通過自己的先知測試

Hebrew Text (希伯來文原文):

אך הנביא אשר יזיד לדבר דבר בשמי את אשר לא צִוִּיתִי לדבר... כי יִדְבֵר הַנְּבִיא בִשְׁם יְהוָה
וְלֹא יִהְיֶה הַדָּבָר וְלֹא יָבוֹא הוּא הַדָּבָר אֲשֶׁר לֹא־דִבְּרוּ יְהוָה בְּזִדּוֹן דִּבְרוּ הַנְּבִיא לֹא תִגּוֹר מִמֶּנּוּ:

Transliteration (音譯):

'Akh hannavi' 'asher yazid ledabber davar bishmi 'et 'asher lo'-tzivvitiv ledabber... ki yedabber hannavi' beshem YHWH velo'-yihyeh haddavar velo' yavo' — hu' haddavar 'asher lo'-dibbero YHWH; bezadon dibbero hannavi'; lo' tagur mimmennu.

Translation (翻譯):

"But the prophet who presumes to speak a word in my name that I have not commanded him to speak... when the prophet speaks in the name of YHWH, and the word does not come true or come to pass—**that is the word that YHWH did not speak. The prophet has spoken presumptuously. You shall not fear him.**"

NWT (新世界譯本):

"If any prophet presumptuously speaks a word in my name that I did not command him to speak... When the prophet speaks in the name of Jehovah and the word is not fulfilled or does not come true, then Jehovah did not speak that word. The prophet spoke it presumptuously. You should not fear him."

Application to the Watchtower / 應用於守望台

The Watchtower has explicitly claimed to speak as God's prophet:

守望台明確聲稱自己是上帝的先知：

"This 'prophet' was not one man, but was a body of men and women... known as Jehovah's Witnesses." (*The Watchtower*, April 1, 1972, p. 197)

「這個『先知』不是一個人，而是一群人……被稱為耶和華見證人。」(《守望台》，1972年4月1日，第197頁)

Their failed prophecies by their own standard of Deuteronomy 18:20-22:

按照他們自己引用的申命記18:20-22的標準，他們失敗的預言包括：

Year Predicted (預言年份)	Event Expected (預期事件)	Result (結果)
1874	Christ's invisible return (基督無形回歸)	Failed — later moved to 1914 (失敗——後來移至1914)
1878	Rapture of saints (聖徒被提)	Failed (失敗)
1914	End of world governments, Armageddon (世界政府終結、哈米吉多頓)	Failed — reinterpreted (失敗 ——被重新解釋)
1918	Destruction of churches (教會毀滅)	Failed (失敗)
1925	Resurrection of Abraham, Isaac, Jacob (亞伯拉罕、以撒、雅各復活)	Failed (失敗)
1975	End of 6,000 years, likely Armageddon (六千年結束、可能的哈米吉多頓)	Failed (失敗)

By their own Bible's standard, the Watchtower is a false prophet.

按照他們自己聖經的標準，守望台是假先知。

The Watchtower's own publication, *Reasoning from the Scriptures* (1985, p. 136), states: "Jehovah's Witnesses do not claim to be inspired prophets." Yet the 1972 *Watchtower* called them a "prophet." This is a further internal contradiction.

守望台自己的出版物《從聖經推理》(1985年，第136頁)聲稱：「耶和華見證人不自稱為受啟示的先知。」然而1972年的《守望台》稱他們為「先知」。這是另一個內部矛盾。

3.9 THE HOLY SPIRIT — Person or "Active Force"?

3.9 聖靈——位格還是「動力」？

The Watchtower teaches the Holy Spirit is an impersonal "active force" (like electricity). Their NWT renders John 14:26:

守望台教導聖靈是非人格的「動力」(如電力)。其NWT翻譯約翰福音14:26:

Koine Greek (通用希臘文):

ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμπει ὁ πατὴρ ἐν τῷ ὀνόματί μου,
ἐκεῖνος ὑμᾶς διδάξει πάντα

Transliteration (音譯):

*ho de paraklētos, to pneuma to hagion, ho pempsei ho patēr en tō onomati mou,
ekeinos hymas didaxeī panta*

Key grammatical point (關鍵文法重點): The pronoun **ἐκεῖνος** (*ekeinos*) is **masculine** — "that one [He]." πνεῦμα (*pneuma*, "spirit") is grammatically neuter, yet John uses a **masculine** demonstrative pronoun to refer to the Spirit. This is a deliberate grammatical override indicating **personhood**, not impersonal force.

關鍵文法重點: 代名詞**ἐκεῖνος** (*ekeinos*) 是陽性的——「那位[祂]」。πνεῦμα (*pneuma*, 「靈」) 在文法上是中性的, 然而約翰使用了陽性指示代名詞來指稱聖靈。這是一個刻意的文法覆寫, 表明位格性, 而非非人格的力量。

Furthermore, the NWT itself attributes personal actions to the Holy Spirit:

此外, NWT本身將位格性的行為歸於聖靈:

- The Spirit **speaks** (Acts 13:2, NWT: "the holy spirit said")
- The Spirit **can be lied to** (Acts 5:3, NWT: "to play false to the holy spirit")
- The Spirit **can be grieved** (Ephesians 4:30, NWT: "do not be grieving God's holy spirit")
- The Spirit **teaches** (John 14:26)
- The Spirit **intercedes** (Romans 8:26-27)

An impersonal force cannot speak, be lied to, be grieved, teach, or intercede. Their own translation undermines their own doctrine.

非人格的力量不能說話、被欺騙、被憂傷、教導或代求。他們自己的翻譯破壞了他們自己的教義。

3.10 THE NAME "JEHOVAH" IN THE NEW TESTAMENT — An Unauthorized Insertion

3.10 新約中「耶和華」之名——未經授權的插入

The NWT inserts the name "Jehovah" **237 times** in the New Testament (Christian Greek Scriptures). However, there is **not a single Greek manuscript** of the New Testament that contains the Tetragrammaton (יהוה or YHWH) in any form.

NWT在新約(基督教希臘文聖經)中插入了「耶和華」之名**237次**。然而，沒有任何一份新約希臘文手抄本包含四字神名(יהוה或YHWH)的任何形式。

The Watchtower justifies this by claiming the original New Testament authors must have written YHWH, and later copyists replaced it with Κύριος (*Kyrios*, "Lord"). But this is speculation with **zero manuscript evidence**. All approximately 5,800 Greek NT manuscripts read Κύριος, never יהוה.

守望台以聲稱原始新約作者一定寫了YHWH，後來抄寫者用Κύριος(*Kyrios*，「主」)替代了它來為此辯護。但這是毫無手抄本證據的猜測。所有約5,800份希臘文新約手抄本都讀Κύριος，從未出現יהוה。

The critical consequence: In many passages where the NT quotes the OT and applies YHWH texts to Jesus, the NWT inserts "Jehovah" to prevent the reader from seeing that Jesus is identified as YHWH. For example:

關鍵後果：在許多新約引用舊約並將YHWH經文應用於耶穌的段落中，NWT插入「耶和華」以阻止讀者看到耶穌被認同為YHWH。例如：

Romans 10:13 (羅馬書10:13) quotes Joel 2:32 (約珥書2:32):

Joel 2:32 Hebrew: כֹּל אֲשֶׁר-יִקְרָא בְּשֵׁם יְהוָה יִמָּלֵט (*Kol 'asher-yiqra' beshem YHWH yimmalet* — "Everyone who calls on the name of YHWH will be saved")

Romans 10:13 Greek: πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται (*pas gar hos an epikalesētai to onoma kyriou sōthēsetai* — "For everyone who calls on the name of the Lord will be saved")

But the **context** of Romans 10:9-13 is explicitly about calling on **Jesus** as Lord for salvation. The NWT inserts "Jehovah" to break this connection:

但羅馬書10:9-13的上下文明確是關於呼求耶穌為主以得救恩。NWT插入「耶和華」以斷開此連結：

NWT Romans 10:13: "For 'everyone who calls on the name of **Jehovah** will be saved."

This conceals the fact that Paul applies a YHWH text directly to Jesus Christ.

這隱藏了保羅將一段YHWH經文直接應用於耶穌基督的事實。

PART IV: CONCLUSION

第四部分：結論

Summary of Internal Contradictions from the Watchtower's Own Materials:

來自守望台自身資料的內部矛盾總結：

1. Their *Kingdom Interlinear Translation* renders John 1:1c literally as "god was the Word" — without "a" — contradicting the NWT's "a god."

1. 他們的《王國逐行對照譯本》將約翰福音1:1c直譯為「god was the Word」——沒有「a」——與NWT的「a god」矛盾。

2. They use Westcott-Hort's Greek text, yet Westcott explicitly wrote that John 1:1 means Jesus is "very God" with "no idea of inferiority of nature."

2. 他們使用韋斯科特-霍特的希臘文本，然而韋斯科特明確寫道約翰福音1:1意味著耶穌是「真正的上帝」，「沒有任何本質低劣的意味」。

3. Their anarthrous θεός rule is applied inconsistently — only when θεός refers to Jesus, exposing theological manipulation.

3. 他們的無冠詞θεός規則被不一致地應用——僅當θεός指向耶穌時，暴露了神學操弄。

4. Isaiah 43:10 (their namesake verse) declares no god was formed before or after YHWH — making their "a god" Christology polytheistic by their own Scripture.

4. 以賽亞書43:10（他們取名的經節）宣告在YHWH前後沒有神被造——使他們的「一位神」基督論按照他們自己的經文成為多神論。

5. They inserted "[other]" in Colossians 1:16-17 without any Greek basis, then removed the brackets to hide the insertion.

5. 他們在歌羅西書 1:16-17 中沒有任何希臘文依據地插入了「[其他]」，然後移除括號以隱藏此插入。
6. They changed Hebrews 1:6 from "worship" to "obeisance" between editions — same Greek word, different theology — proving doctrinal control over translation.
6. 他們在不同版本之間將希伯來書 1:6 從「敬拜」改為「致敬」——同一個希臘詞，不同的神學——證明教義控制翻譯。
7. They insert "Jehovah" 237 times in the NT without any manuscript support, specifically to prevent readers from seeing Jesus identified as YHWH.
7. 他們在新約中插入「耶和華」237 次而無任何手抄本支持，專門阻止讀者看到耶穌被認同為 YHWH。
8. They have a 100% failure rate in date prophecies (1874, 1878, 1914, 1918, 1925, 1975), yet claimed to be a "prophet" — failing their own Deuteronomy 18:20-22 test.
8. 他們在日期預言上有 100% 的失敗率（1874、1878、1914、1918、1925、1975），卻自稱為「先知」——未能通過他們自己的申命記 18:20-22 測試。
9. Their own NWT attributes personal actions to the Holy Spirit (speaking, being lied to, being grieved) — contradicting their teaching that it is an impersonal force.
9. 他們自己的 NWT 將位格性行為歸於聖靈（說話、被欺騙、被憂傷）——與他們教導聖靈是非人格力量的教義相矛盾。
10. John 20:28 — their own NWT shows Thomas addressed Jesus as "ὁ θεός μου" (the God of me) with the definite article, and Jesus accepted it.
10. 約翰福音 20:28——他們自己的 NWT 顯示多馬稱呼耶穌為「ὁ θεός μου」（我的上帝），帶有定冠詞，而耶穌接受了。

Final Assessment / 最終評估

The Jehovah's Witnesses organization is not merely a heterodox Christian denomination with minor doctrinal differences. It is a system built upon **demonstrably manipulated translations**, **failed prophecies**, **selective application of linguistic rules**, and **internal contradictions** that can be exposed entirely from **their own authorized publications** — their own *Kingdom Interlinear*, their own earlier NWT editions, their own *Watchtower* magazines, and their own Greek text base.

耶和華見證人組織不僅僅是一個有著細微教義差異的異端基督教教派。它是一個建立在可證明被篡改的翻譯、失敗的預言、選擇性應用語言規則和內部矛盾之上的體系，這些完全可以從他們

自己的授權出版物中被揭露——他們自己的《王國逐行對照譯本》、他們自己早期的NWT版本、他們自己的《守望台》雜誌，以及他們自己的希臘文本底本。

The cornerstone of their theology — that Jesus is "a god" rather than God — collapses under the weight of Greek grammar (Colwell's Rule, Harner's qualitative analysis), their own inconsistent translation practices, their own interlinear, the unanimous consensus of the world's Greek scholars (including those they themselves cite), and the logical impossibility of reconciling "a god" with Isaiah 43:10's declaration that no god was formed besides YHWH.

他們神學的基石——耶穌是「一位神」而非上帝——在希臘文法的重壓下（科爾韋爾規則、哈納的質性分析）、他們自己不一致的翻譯實踐、他們自己的逐行對照本、世界希臘文學者的一致共識（包括他們自己引用的學者），以及將「一位神」與以賽亞書43:10宣告除YHWH外沒有神被造的邏輯不可能性下崩塌。

καὶ θεὸς ἦν ὁ λόγος — "and the Word was God."

道就是上帝。

Soli Deo Gloria 唯獨榮耀歸於上帝

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